



A short Treatise of Altars, Altar-furniture, Altar-cringing, and Musick of all the Quire, Singing-men and Choristers, when the holy Communion was administred in the Cathedrall Church of *Durham*, by Prebendaries and Petty-Canons, in glorious Copes embrodered with Images. 1 6 2 9.



*Written at the same time by Peter Smart, senior-Prebendarie of the said Church, a little before he was expeld, deprived, degraded and imprisoned for the space of twelve yeares, till the second yeare of this present Parliament, by the Bishops and Commissioners of Durham, London and York, for preaching against superstitious vanities, and opposing them, and alwayes before, their unlawfull innovations, brought into Durham Cathedrall, by B. Neal and his Chaplains, after the death of B. James, who died in May. 1617.*

Thus, by the meanes of B. Neal and his Chaplains Altars and Images, &c. were brought in.

Then, after the death of B. James, in May. 1617.

There, in the Cathedrall Church of Durham, frō which they spread over all England,

**T**Hus and then, and there began the setting up of Altars, and Images, with a multitude of superstitious Ceremonies, changing of services, and corruptions of Sacraments: which beginning in Durham, have since that time spread themselves over all the Cathedrall, Collegiate Churches, and Colledges in this Realme; yea and many parish Churches have set up Altars, Images, and Organs, where they were never before since the reigne of K. Philip

and

and Q. *Mary*; of all such alterations, and Popish Innovations in our Church, Bishop *Neale* laid the foundation, who being an old Courtier, ambitious, violent and cruell against all that gain said him, and opposed his doings: and dispaireing to climbe to high preferment by learning and Preaching, (which he could not abide) hee set his minde wholly upon advancing Cathedrall pomp, and glorious Ceremonies, easier a great deale to be performed and practised by an ignorant ideot, who hath onely the outside of a man, then the making of Sermons, or writing books, so that in few yeares he got the government of many Cathedrals: first, Westminster, which once was a Bishoprick, and yet hath Episcopall jurisdiction: secondly, Rochester, thirdly, Coventry and Lichfield: fourthly, Lincolne: fifthly, Durham: sixtly, Winchester: seventhly, the Archbishoprick of Yorke. Thus saie Doctor *Richard Neal* upon 7. hills, 7. Seas, he Lorded it upon 7. thrones above thirty yeares, in the last twenty of which he preached not three Sermons, which is the principall office of a Bishop, as *S. Paul* teacheth: Yet at the censure of Doct. *Bastwick*, he said openly, that he was made Bishop by our Lord Jesus Christ, and consecrated by the Holy Ghost: unto what office? and what to doe? to hinder Preaching? to persecute Orthodoxe and painfull Preachers? to countenance, cherish, and maintaine schismaticall, hereticall, and traiterous Arminians and Papists, *Cosin*, *Linsell*, *Burgoine*, *Dugan*, &c. to heape livings and Church dignities upon his creatures, and favourites, idle loiterers, unsatiable cormorants, seven or eight a peece, above all meane and measure: for what good of the Church and Commonwealth did our Lord Jesus make him Bishop, and the holy Ghost consecrate him? to weare a Rochet? to set our cere-

Ceremonies : to defile the Church of God with Altars and Images : to gather riches by oppression of his tenants, and to play the ravenous Wolfe, in devouring so many thousand flocks which he tooke upon him to feed in seven Bishopricks, the hundred part of which he never saw, nor one of a thousand ever heard the voice of their Lordly shepheard, their Bishop, their ghostly Father, and the Pastor of their soules, as he would be taken to be, being chosen to the office of a Bishop by Christ, and consecrated by the holy Ghost. I have knowne this man about sixty yeares, (for we were schoole-fellowes in Westminster) when he was plaine *Richard Neal*, and I *Peter Smart*, under Deane *Goodman*, and Doctor *Grant*, hee was then counted an heavy-headed lubber, put out of that schoole for a dunce, and a droane, as himselfe confessed at his last Visitation in Durham, 1627. saying openly in the audience of many, that the three last yeeres when he was a Grammar scholar of Westminster, he made no exercise at all, whereupon it came to passe, said he, that when I went from Westminster to Cambridge, I could not so much as write true Orthography (put letters and syllables rightly together in Latin) and I cannot do it yet : What ? not make true Latin, being a Doctor 60. yeares old, when he had passed through five Bishopricks, and was to be translated to Winchester, and Yorke, the two greatest in England, after Canterbury. But, howsoever he was an ignorant and unlearned Grammarian, he profited better in divinity, he had learning enough to run through 7. preferments, seven Bishopricks, containing the one half of England, in all which, his principall care and study was to enrich himself, and his kindred, Chaplains, creatures, and favourites, which he made non-Residents, and Tot-quors, heaping upon them all manner of preferments, benefices

This Bishop  
(said M. Kirton in the  
Parl. 1628.)  
though he  
hath leapt  
thorow many  
Bishopricks,  
yet he hath  
left Popery  
behind him.

The Kings  
Chaplain  
and Prebend  
of Winchest.  
Pag. 45.

Pag. 45.

The Prince  
was then in,  
Span.  
D. Marshall  
relat'd as  
much said to  
him by the  
Bishop of  
Winchester.  
pag. 40.

and dignities, to the intent they might flaunt it out bravely, and assist him their Lord and Master courageously, in setting up Altars, Images, Organs, Copes, Candlesticks, and all manner of Massing furniture, especially in persecuting painfull Preachers, under the name of Puritans, though more conformable then themselves, and in hindring Preachers from confuting Popish opinions, and Arminian doctrines, concerning Altars and Images, and other superstitious trinkets, with which he pestered the Church of Durham, and many other places where he had authority, as remaines upon Record in the Parliament, 1628. and printed lately, 1641. In the 45. page thus wee reade, Doctor *More* called into the house of Commons, saith, he was referred to the Bishop of Winchester (Doct. *Neal*) to be censured for a Sermon preached by him: The Bishop he had heard him preach and deliver many passages against Papists, which pleased King *James*, but he must not do so now: this and more Doctor *More* himselfe told me, before Doct. *Sibs*: Againe, the Bishop said to him, you have a brother that preacheth against bowing at the holy name of Jesus, and of bowing to the high Altar: and that the Communion Table stood as in Ale-houses, but he would have them set as high Altars: This Doct. *More* delivered in writing to the Parliament: And in pag. 33. we reade, that Sir *Dudley North* informed the House, how the said Bishop *Neale* told Doct. *More*, that hee had often heard him preach against Popery (which he said was well liked of then) but now you must not doe so, whereupon the Doctor said, that if occasion did serve, he would not spare to do the like now, to whom the Bishop further replied, the times were not the same, & therfore you must not. Whereupon Sir *Rob. Philips* said, By this you may guesse, that this Bishop had a hand in setting up those Ceremonies

remonies in Durham, and that he beares good will to-  
wards them, labouring to make Durham and Winchester  
Synonimaes: This reflects upon his Majesty, said he, as if  
the King should not be pleased, that men in their Sermons  
should refell Popery, pag. 33.

The like D. More told me of Bishop Neals Chaplin, D.  
Duncan now Prebendary of Durham, how insolently he  
shooke him up, being an ancient Doctor, and Prebendary  
of Winchester, about an high Altar to be set up there, and  
to be bowed unto, as in Durham. But concerning Bishop  
Neals protection of his Chaplin Coxens when he was accu-  
sed of high treason, for denying the Kings Supremacy, and  
giving as much authority to the fellow that rubs his hor-  
ses heeles, as to his Majesty: you shall have more out of  
the Diurnal of the said Parliament, 1628. when that Ar-  
ticle of the impeachment, and the prooffe thereof shal be  
examined in its order and place. To conclude, that which  
Bishop Neale could not doe in his owne person, his Chap-  
lains and favourites of the Arminian faction, did in other  
places: D. Laud B. of S. Davids, B. of Bath and Wels, B. of  
London, and Archbishop of Canterbury, D. Linsell Dean  
of Lichfield, B. of Peterborough, and B. of Hereford, D.  
Corbet B. of Oxford, and B. of Norwich, besides his fol-  
lowers, B. Wren, B. Mountague, B. Howson, B. Goodman, B. Man-  
waring, B. White, B. Field, B. Wright, and B. Harsnet who  
made this Epitaph of himselfe,

Episcopus Cicestrensis Indignus.  
Samuel Harsnet Episcopus Norwicensis Indignior.  
Archiepis. Eboracensis Indignissimus.

Most true, he Lorded it so long til he should have come to  
Grace, but the longer he lived he decreased in grace, he  
descended from bad to worse, from worse, to worst, as he  
ascended from hight to higher, from higher to highest; even  
the

D. Beard said  
that D. Al-  
baster preach-  
ed flat Po-  
pery at Pauls  
Crosse

The Bishop  
of Winche-  
ster comman-  
ded him as  
he was his  
Diocesan,  
that he  
should preach  
nothing to  
the contrary.  
pag. 40.

the titular grace of a most unworthy Archbishop. Al these Bishops were zealous maintainers of Altars, and Images, and other superstitious ceremonies, depending upon Altars, so that *B. Neal* and *B. Laud* with their factious associates, and creatures, have beene *Nostri fundi calamitas*, the ruine, the calamity and misery of the noble Church of England, which they have pestered with Ceremonies, and corrupted with unlawful Innovations, wherewith they have hindred edification, and instruction of the people by preaching, so that for the most part they are as ignorant, as ever they were in the blinde times of Popery.

they are as ignorant in the grounds of Religion, and as unable to render an account of their faith, as they were when all the Service was in Latin before the first reformation in the reign of *K. Edward* the sixth. And how can it otherwise be in those places where Liturgies are onely read by unlearned Curats, or learned loyterers in the Ministry, without preaching: or with such scarcity of Sermons, not above one in a moneth, nay one in a whole yeare, as it was and is in most Parishes, if not all the countrey towns of Wales, and too many in England, where atheisme, profanenesse or idolatrous Popery abound. *No one thing* (saith *B. White*) *bath been a greater scandall to our Church, then the profane negligence of conformable Ministers: then their loosnesse of life, their avarice and ambition in heaping together benefices and promotions, and then a grosse neglect in discharging their duty. On the contrary* (saith he) *nothing is of greater moment to perswade the people, then when they shall observe their Ministers diligent and industrious in serving God, and promoting the salvation of Christian soules committed to their charge.* O ye reformers of the Church, learn this of a Bishop, and amend this fault, which *B. Laud* would never do.

The

*B. White* in  
his Epistle to  
Archbishop  
*Laud* in his  
book of the  
Sabbath.

## The principall Points delivered in this short Apologeticall Treatise.

- 1 Concerning the Communion-Table, falsely termed an Altar, what manner of furniture is forbidden, as being superstitious, where it must be placed, and how covered. pag. 1.
- 2 D. Hall against innovations and bravery in Gods Worship, contrary to the doctrine of Durhamers, B. Neale and his Chaplains, Cosin, Lindsell, &c. p. 2.
- 3 Bernard against the vanity of such which preferre the glory of materiall Temples before poore Christians, the Temples of the Holy Ghost, as Durhamers doe. p. 2.
- 4 B. Morton out of Hierome and Malachy against sumptuous ornaments. p. 3.
- 5 The Homilies, and Hemingius, concerning true and false ornaments of Churches. p. 3.
- 6 Bernard, Augustin, &c. against the statelines of Temples, & gawdy ornaments, especially at the Sacraments, which hinder devotion. p. 4.
- 7 Hierome of the riches, brave furniture, and musicke in Solomons Temple, not in synagogues nor to be imitated in Christian Churches, into which Pope Vitalian was the first that brought Organs. p. 5.
- 8 Athanasius, Constantine the great, Basil of Church-musicke, and Psalmes. Vitalian hindred preaching with his piping and chanting, as some of our Prelates do now. p. 6.
- 9 Justine Martyr and the whole Primitive Church retained the singing of Psalmes, but they abandoned Pipers and Chanters: and though David ordained instruments of musicke for the Temple, yet we may not imitate them no more then we can Aaronicall Vestments. p. 7.
- 10 Our Church ordaineth, that all things be done to edification: but by immoderate musicke, both Service and Sacraments are worse understood, and turned to theatricall stage-playes. p. 8.
- 11 Durhamers would not suffer the Sacrament of Baptisme to be ministred without an hideous noise of Organs and singers, with the sight also of many brave images on the Font. But our Homilies teach that we must praise God that our Churches are quit of images and organs. p. 9.
- 12 The Church of England termeth Images, Organs, Altars, profanations and heathenish abominations, yet Durhamers retaine and maintain them stoutly. p. 10.

- 13 They bow down often and profoundly before their Altar, never toward the Bible, or the body and blood of Christ in the consecrated Elements, as if the Altar were holier then Christs body, and the Bible, yet they say they worship God, not the Altar: the second Commandment and B. Buckeridge teach otherwise. p. 10.
- 14 B. Neals Chaplains, Cosin, Lintell, James, Duncan, &c. call bowing to the Altar a comely gesture, and they practise it very often, and profoundly, especially at their coming in and going out, as if they would salute God, making a low leg before they kneel down to pray: and when they have done prayer, going out of the Church, turn back to look on the Altar, towards which they make another profound leg, taking as it were their leave of God, and departing from God, Whom they leave at the Altar. A most absurd foolery. p. 12.
- 15 There was never in the world a more abominable idoll then Durham Altar. p. 14.
- 16 Christ upon earth was never so worshipped by bowing down of bodies as Durham Altar hath been. When it was a table standing in the midst it was as holy as now, yet then it was never bowed unto. p. 15.
- 17 D. Cosin & his fellows which obtruded to the Church such fanatical and idolatrous ornaments, are they not seditious innovators? p. 16.
- 18 May not the people of Durham be exhorted to communicate in their own Parish Churches, as the Law commands them: and forbear to communicate in the Cathedrall Church, where it is not rightly administred? yet this is a principall objection against me in their Durham and Yorke Articles and Censure. p. 16.
- 19 The representation of the death and passion of Christ is an action of humiliation, of sorrow and weeping. Why then should our Cathedrall Priests of Durham, pompously and gloriously attired in sumptuous Copes imbroidered with images, come to a brave painted Altar with Pipers and Singers, making delicate melody, in such a time of humiliation? p. 18.
- 20 Such objects of vanities allure the peoples eyes, eares, and minds from sorrowfull meditations of our Saviour Christ his death on the crosse, and our finnes which caused the same: for which we can never sufficiently testifie our thankfulnessse, by afflictting our selves with mourning and teares. p. 19.
- 21 God is angry with us for our finnes, which deserve eternall condemnation, if he should enter into judgment with us. Therefore we must not turne our mourning into merriment, when we would pacifie our angry Judge. p. 20.



THE Communion-Table must not have superfluous and superstitious ornaments, not allowed by the Book of Common Prayer, Injunctions and Canons, in which whatsoever Ceremony is not bidden, it is forbidden, it is unlawfull it is superstitious. As the Canonists teach, *Superstitio est, relictis Rubricis & directorio Ecclesie, alias Ceremonias adhibere pro sua devotione.* Leaving

the Rubricks and direction of the Church, to use other ceremonies for devotions sake, that is superstition.

The Rubrick and Canon command, that the Communion-Table shall stand in the body of the Church or Chancell, where Morning and Evening Prayer are appointed to be said: and it must stand covered with a carpet of silk, or other decent stuffe, with a faire linnen cloth at the time of the Administration. And therein Cathedrall and Parish Churches must be alike, they must be uniforme, saith the Act of Vniformity.

Therefore the Table (not Altar) must not be removed to the East end of the Quire or Chancell, as farre as can be from the congregation: it must not have a costly Velvet cloth with gold fringe and imbroydered with images: much lesse may it have B. Neales precious golden Pall to cover the Altar, having upon it the false story of the Assumption of our Lady, then which a more abominable Idoll all Popery cannot shew.

Neither must it be a sumptuous Altar of Stone, gilded, painted and polished bravely, fastned to the ground, having crosses, crucifixes, corporasses, basons, tapers, or candlesticks set upon it; which by name are forbidden in the 23. Injunction. And never can I find them allowed in any well-reformed Church: sure I am, they were never in *Durham* Church till Bishop Neale came to that Bishoprick, 1617.

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The Communion Table must not have superfluous and superstitious furniture, but such only as is prescribed by the Church of England, not such as Bishop Neal with his Chapleins brought into Durham, and polluted the same with superstition and idolatry.

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2  
B. Halls excellent lessons against Innovations and affected bravery in the worship of God, and consequently against Durham Innovators, with their sumptuous altar, organs, copes, &c. &c.

2 It is a dangerous presumption, saith a learned Father of our Church, D. Hall now Bishop of *Excester*, to make innovations, it but in the circumstances of Gods worship.

These humane additions which would seem to grace the institution of God, deprave it.

That infinite Wisdome knoweth best what will please it selfe, and prescribeth accordingly.

The foolishnesse of God is wiser then the wisdome of men. Idolatry and falshood is commonly more gawdy and plausible then truth. That heart which can for outward homeliness despise the Ordinance of God, is already alienated from true religion, and lies open to the greatest superstition.

Never any Prince was so foully idolatrous, as that he wanted a Priest to second him. An *Vriah* is fit to humour an *Abaz*.

Greatnesse could neuer command any thing which some servile wits were not ready to applaud and justifie.

Thus much saith D. Hall, whose excellent lessons if the new-fangled innovators and corrupters of our *Durham* Church would have learned and followed, no Sermon need to have been preached against superstitious vanities: with superfluity of which it is exceedingly pestered at this day by our idolatrous altar-building Priests, without any direction or approbation of our religious Kings and Princes, who in their Lawes forbid both altars and images, and all other superstitious rites and ceremonies.

3  
Bernard crieth out against the excessive vanity of sumptuously adorned Churches, and the neglect of poor Christians, the temples of the Holy Ghost, which is worse now in Durham, then in the time of Popery.

For they (Bishop *Neales* Chaplains) have taught the people in their Sermons, that too much cost cannot be bestowed upon Christ, that is, the Church, and Church-ornaments, brave Altars, rich Altar-furniture, gorgeous Vestments, Sumptuous Organs, glorious glasse-windowes, painted, gilded and garnished images, and other excessive bravery, vaine and unnecessary, which hath cost the Church of *Durham* above 2000. pound, wring'd out of poore mens purses, to the utter undoing of many poore tenants.

3 What would *Bernard* say, if he were now alive, and saw the glory of our Abby-Church (as it is called) the superfluous ornaments of which have cost more then would build a faire Church: who thus writeth *Ad Gul. Abbatem*, to Abbot *William*, making this exclamation: *O vanitas vanitatum, sed non vanior, quam infamior: fulget Ecclesia in parietibus, sed in pauperibus eget.* O vanity of all vanities, but whether more vaine, or more mad, I know not; the Church shineth in trimly decked walls, but in the poore members

members of Christ, it is naked and needy. And who dare withstand their vaine and mad courses? who dare gainsay them, or mislike their doings? if any do so, let him look for no better then to be persecuted to death: for they teach the people, that such are very *Iudasses*, Counting all to be wast, that is bestowed upon Christ; as if Christ were in walls, Altars, and Images, more then in the temples of the Holy Ghost, the bodies and soules of poore Christians: whereby the people learne to contemne their own parish-Churches, because they are plaine and simple, after the old fashion, handsome enough and decent, though not so proud and stately, not brave and magnificent, as this Cathedrall Abby; as now it is adorned passing gaily with paintings and gildings.

4 This foule errour, and superstitious folly is thus refuted by D. Morton now Bishop of Lichfield in his Appeale: If any haply shall contemne the worship of God because it is not sumptuous, he shall but renew an old infestred superstition of the Iewes, who esteemed an Altar built of unhewen stones, to be but a prophane and polluted thing: As *Ierome* hath observed upon the first of *Malachy*. *Reversus de Babylone populus, Altare tantum impolitum lapidibus extruxerat*; the people of Israel, returning home from the Captivity of Babylon, built an Altar of rough stones unpollished, before there was a Temple, or walls of a City: *Esd. i.* and they esteemed their religion contemptible, because the ornaments of the Temple were wanting: to whom God speaketh by the Prophet *Malachy*.

You thinke that mine Altar is polluted, the sacrifices also laid on the Altar, and the fire that consumes the sacrifice you count to be unhallowed and defiled. Neither understand ye that Almighty God, regards not, nor lookes for either gold or precious stones, or a multitude of sacrifices, but the willing minds of them that bring their oblations.

5 Agreeable to this is the doctrine of the Church of *England* in the Homilies against the perill of Idolatry, and superfluous decking of Churches; which utterly disalloweth our abominable ornaments, Altars and Images, and teacheth wherewith Gods house is truly adorned; which are these.

The Word of God ought to be read, taught and heard: the Lords holy name ought to be called upon by publike prayer, and thanksgiving: his holy Sacraments ought duly and reverently to

4  
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be administred (not gawdily, flauntingly, theatricall) due reverence is stirred up in the hearts of the godly, by the consideration of these true ornaments of the house of God, and not by any outward ceremonies, and costly and glorious decking of the said house or Temple of the Lord.

*Pratendunt ornatum*, saith *Hemingius*, *ſi illi ornatui adiunctum ſit ullum periculum, ſit maledictus*. They pretend that Altars and Images are set up in Churches for ornament, but cursed be such ornaments, to which the perill of Idolatry is joyned.

And again; *Spiritus Sanctus*, saith *Ezechiel*, *Ch. 20. vocat Idola abominaciones oculorum, ſed pulvis & cinis ea vocat ornamenta oculorum*. The Holy Ghost calls Images and Altars, (all such as God appointed not) the abominations of the eyes, but man that is but dust and ashes, calls them ornaments of the eyes.

And then he concludeth, *Verus ornatuſ templorum, utilis, & Deo gratus, eſt concio, cantio, oratio, communio, & non hac quæ vel impediunt, vel vitiant*: The true ornaments of Churches, profitable to men, and acceptable to God, is the preaching of Gods Word, the ſinging of Psalmes, the adminiſtration of the Sacraments and prayer, and not such things as do hinder and deſile the ſame.

This is the doctrine which the Church of England teacheth in sundry places in the book of Homilies, in the Articles and Injunctions, that Images and Altars, ſuperſtitious ceremonies and ſuperfluous ornaments, piping and ſinging, beautifying of temples beyond all meane and meaſure, pollute and deſile the houſe of God: and none but rotten members of our Church can ſay the contrary.

6 Bernard, Auguſtine, Ierome, &c. reprehend the too too great magnificence of temples, eſpecially when they are made theaters, rather to delight the peoples ears and ey with melodious tunes, and pompous ſpectacles, then oratories to pray and praife God, and be edified by preaching.

6 Bernard alſo reprehended in his time exceſſive heights, and immoderate lengths of Churches, becauſe he miſliked worldly magnificence in the ſpiritual ſervice of God, who dwels not in Temples made with hands.

So likewiſe doth *Auguſtine*, *Ierome*, *Iuſtin Martyr* and others, they condemne gay ornaments and pompous ſpectacles of glittering pictures, with melodious tunes of pipers, and ſingers in the ſpiritual ſervice of God, eſpecially at the adminiſtration of the holy Communion and Baptiſme; becauſe they hinder godly meditations upon our Saviour Chriſt his bitter death and paſſion, and our regeneration repreſented unto us in thoſe myſtical Sacraments. For thus writeth *Bernard* in his Apologie againſt the ſuperfluous ornaments of Churches: I let paſſe the great ſtatelineſſe of temples, their immoderate lengths, their vaine breadths, their ſum-

ptuous

ptuous polishings, their curious paintings, which while they draw the sight of them that pray unto them, they hinder their affection, and they seem to me to resemble the old custome of the Jewes. Mark this, saith a learned writer in his Commentary on *Iude*, how *Bernard* saith, that those things which now adayes the defenders of superstitious vanities, in Popery say, were ordained to help devotion; as gilded images and costly ornaments, curious and sumptuous paintings, and polishings of Altars and Temples; they are so far from helping, that they hinder devotion, they withdraw, saith *Bernard*, not only the sight of them that pray, but their affection also, and they smell rather of Judaisme then Christianisme.

7 And *Ierome* in his Epistle to *Nepotian*, concerning the life and conversation of the Clergy, saith: *Iewrie* had a rich temple, and all things then made of gold: then those things were allowed of the Lord. Then, that is, they are not now allowed of the Lord.

And where were they allowed of the Lord? Not in the Synagogues, which the Jewes had in all cities of the countrey, where they assembled to heare the Law and the Prophets read and expounded every Sabbath day: they had not there either Altars, bloody sacrifice or incense, golden vessels, or Priestly vestments, muscall instruments or fingers, but only in the Temple of Jerusalem, as *David* the King and Prophet, by the instinct of Gods Spirit, ordained there to be used only when solemn sacrifice was offered. For thus writeth *Arias Montanus*: *Fuit in templo suggestum, inter sacerdotes & populum, atrium constitutum, in quo Levite musicis instrumentis solennium & quotidianorum sacrificiorum tempore canerent*. There was a pulpit, gallery or scaffold erected in a great roome or court betwixt the Priests and the people, where the Levites might sing and play upon their muscall instruments, when the solemn sacrifices were daily offered. Daily, saith he: but *Flavius Iosephus* the Jew, being himself both Priest and Levite, knew better what was done: he in his seventh book of Antiquities saith: *David*, that renowned Prophet of God, devised many instruments of musick, and he taught the Levites to sing and play hymnes to the Lord, *per Sabbathorum dies aliisque solennitates*: at the solemnities of Festivall dayes and Sabbaths. Therefore not every day in the week, nor thrice every day: they did not turn the houres of prayer into solemn services, with piping and chanting, mornings, and evening, and mid-day, as our new-fangled ceremony-mongers of late most audaciously attempted

The Jewes had but one temple in the whole world, and that was beautified with all manner of sumptuous ornaments, altars and vestments, for the Priests to offer sacrifices, which could be done nowhere els, it had fingers also and muscall instruments. But the synagogues (which are answerable to Churches) where the law of God was read and expounded every Sabbath day, had none of those ornaments, neither Priests, nor priestly vestments, nor altars, nor sacrifices, nor musick, either instrumentall or vocall, neither should our Church have the like, because they are synagogues rather then temples. *Synagoga*, a congregation, an assembly.

ted to do in this Church of *Durham*, and did so indeed the space of two years without authority, contrary to the Injunctions, statutes and customes of our Church, which they were sworne to observe.

*Vitalianus* himselfe was not so impudently presumptuous, who was the first Pope that brought Organs into Churches, not into his own Chappell at *Rome*, (for there they are not yet, nor ever were, saith Cardinall *Cajetan*) not to be used but onely upon Holy-Dayes: and this he did about the yeare of our Lord 660. about 60. years after *Gregory* the great, who would never have allowed such excesse of piping and chanting. Of this *Vitalianus* borne at *Signinum* a town in *Italy*, thus writeth *Mantuan*.

*Signius adjunxit, molli conflata metallo,  
Organa, quæ festis resonent ad sacra diebus.*

First Pope *Vitalian* to the fingers joyned his Organs,  
Which might on Holy-Dayes at Service pipe to the people.

8  
The singing  
of Psalms  
commended  
and practised  
by Ambrose,  
Constantine  
the great, Ba-  
sil, and the  
whole Primi-  
tive Church:  
but organs  
and prick-  
sing were ne-  
ver heard of  
in the Church  
till Pope  
*Vitalian*  
brought  
them in.

8 *Athanasius* that great pillar of the Church, which he supported against *Arrianisme*, *Canendi usum in Ecclesiis interdixit, vanitates fugitans*: In detestation of superstitious vanities, he utterly forbade the use of chanting in Churches: but he forbade not the singing of Psalms in a plaine tune, by the whole congregation, which was then allowed, and highly commended by *Ambrose* and *Gelasius*, and practised by the Emperour himselfe, as *Eusebius* witneseth in the fourth Book of the life of *Constantine the great*: *Cantare primus incepit, unâ oravit, conciones stans reverenter audiit, aded ut rogatus ut consideret, responderit, fas non esse dogmata de Deo remisse & segniter audire*: This most famous Christian Emperour that ever the Church of Christ had, he first began to sing the Psalme, he joyned with the people in prayer to God; standing up reverently, he heard Sermons, insomuch as being intreated to sit downe, he answered, it is not lawfull to heare the doctrine of God slothfully and carelessly.

So that he used not the gesture of standing superstitiously, as a ceremony more holy then sitting or kneeling, as our upstart reformers do in this Church of *Durham*, compelling all the people to stand, looking about them like fooles and noddies all the time that the *Nicene Creed* is sung with the Organ, &c. which Creed they can neither say by heart, nor understand one word when it is sung. But onely that religious Prince stood upon his feet, that he might the more attentively heare the Word of God preached.

Neither

Why Con-  
stantine stood  
to heare.

Neither is it likely the Emperour, on whose shoulders lay the manning of the weighty affaires of so mighty an Empire, had leisure to learn prick-song: but in a plaine tune he sung Psalmes to God with the whole congregation. Which singing of Psalmes in the vulgar tunes within these five yeares (now fifteen yeares) hath quite been banished out of *Durham* Church, contrary to the practice and custome both of this and all other Cathedral Churches in the Realme of *England*, the Primitive Church also, &c. For thus saith *Basil*, if the Sea be faire, how is not the congregation assembled much more faire, in which a joyned sound of men, women and children (as it were of the waves beating on the shore) is sent forth to God? And the Book of Homilies report out of *Dionysius*, that hymnes were sung by the whole multitude of people in the Administration of the Communion.

Since the  
yeare 1627.

But Pope *Vitalian* being a skilfull musician, and a lusty courageous chanter himselfe, (saith a reverend Father of our Church) first brought into the Church prick-song, descant, and all kind of sweet and pleasant melody. And because nothing should want to delight the vaine, foolish, and idle eares of fond and phantastickall men and women, he joyned Organs to his curious musick.

Thus was *Pauls* preaching and *Peters* praying (saith he) turned into vaine singing and childish playing, to the great losse of time, and to the utter undoing of Christian mens soules, which live not by singing and piping, but by every word that comes out of the mouth of God.

9 The Christians of the Primitive Church met together in secret caves and corners, for feare of persecutors, and there they sung *ante-lucanos hymnos*, as witnesleth *Pliny*, hymnes to the praise of God, in the morning before day, all the people sung together without any muscalle instruments: of which *Iustin Martyr* speaketh in his 170. Question: *Canere est pueris conveniens, non simpliciter, sed cum inanimis instrumentis canere, & cum saltatione, & crepiraculis*. To sing is a thing very agreeable to the nature of wanton children, which are not content with simple singing, but they will pipe also and dance. playing with their hands upon timbrels and tabers. But saith he, *In Ecclesiis sublati sunt ex carminibus, talium instrumentorum, & aliorum pueris convenientium, & relictum est canere simpliciter, i. simplex cantio manet*. Out of the songs of Christian Churches the use of such instruments is quite taken away, and such like childish toys, and there is left onely simple singing in plaine tunes.

Neither

9  
The Christi-  
ans of the  
Primitive  
Church met  
together to  
sing Psalmes;  
but they had  
no muscalle  
instruments,  
saith *Iustin  
Martyr*. Such  
were left to  
wanton chil-  
dren and dan-  
cers. Neither  
must David  
be imitated in  
piping and  
dancing in  
the Church,  
which David  
never did.

Neither may we imitate the Prophet *David*, in bringing musickall instruments into our Churches, harps, lutes, trumpets and cymballs; for that was a part of the Leviticall service; in the tabernacle, and Temple, of which God himself was the author, not the idle braine of man. *David* bids that Gods name should be praised in the dance, and that praises should be sung unto him on the tabret and harp: *Psal.* 149. And in the 68 Psalm he saith: *It is well seen* (O God how thou goest, how thou my God and King goest in thy sanctuary: the singers goe before, the minstrells follow after, in the midst are the damosels playing on the timbrells.

We may not be so absurd, as (understanding literally this mysticall song of the Prophet) to bring into this quire, even to the Communion table, or Altar, as they called it, our Sanctuary, or *Sanctum Sanctorum* as they make it, minstrells, and dancers, boyes, and girls playing on timbrells, and tabrets; if we doe, then may we also admit to the administration of the holy Communion, instead of decent Copes, ridiculous pie-bald vestiments, used a long time by the youth of this towne, in their sports and may-games: which I my self have seene with great griefe of heart, and many more besides mee, have oftentimes seene a party-coloured foolcs-coat (which cost 3. shillings 4. pence, worn even there, at the Communion-table; *Macula indelebilis hujus Ecclesie, & opprobrium sempiternum auctoribus tanta macula: B. Neale, Burgoin, Morecroft*, the first introducers of altars, images, tapers, candlesticks, with paultry copes.

10 Innovators in Durham have so changed services and Sacraments, as if they would have nothing done to edification, contrary to the doctrine of S. Paul and our Church, by inclosing it within railles, and separating it from the Church and Chancell

10 The book of common Prayer, the Articles of religion, Injunctions and Homilies, which containe the Doctrine of the Church of England; the denyers and oppugners of which doctrine are not sound, but rotten members of our Church: those books I say, appoint, and command, all the service to be said and sung so as the people may understand all, and be edified therby. But our new fangled reformers of *Durham*, *Cosin* himselfe, &c. have within these five years brought into this Church such a strange change of Services, nay such a confusion of the fore-noone Liturgie, that the greater part thereof, can no better be understood, then if it were in Hebrew or Irish. Nay the Sacrament it selfe of the holy Eucharist, is turned rather into a theatricall stage-play, then a representation of our Saviour Christ his passion; At the administration of which so many pictures are exhibited to be seene, with other ceremoniall toys and Popish trinkets, forbidden by the Act

of uniformity, and injunctions; And againe, so strange, ridiculous, and idolatrous gestures, with excessive noise of Musickall harmony, both instrumentall and vocall, at the same time, as the like was never used before, either in this, or any other Cathedrall Church, not onely of England, but of Spaine, Italy, France, and Germany, as travellers report.

11. Neither rest they contented with the horrible prophanation of the Lords Supper, with immoderate chaunting, and Organ-playing, and with other superstitious vanities; but the Sacrament of Baptisme also, they will not suffer it to be administred, without an heideous noise of musick, both of voyces and instruments.

As appeares on Sunday the seventh of September 1628. when a child borne in the Colledge was baptized in the Cathedrall Church at Evening prayer, after the second Lesson as the Rubrick directs.

In the meane time while one of the Prebendaries baptized the child (which is a principall part of Divine Service) two Pretendaries remaining in the Quire, commanded the Organist to play, and the Quire-men, and boyes to sing the rest of the Service, at the same instant that the Sacrament was administred, with such a noise, that they could not heare one another at the Font, to the great offence of many, and of Mr. Deane himselfe standing at the Font, who grievously complained of that insolent fact of two irregular Canons, disturbing most audaciously Divine Service, the like to which was never seene nor heard in any Church in Christendome.

Such immoderate piping and chaunting, with setting up of Images and Altars, have beene even in the beginning of Reformation disallowed, and banished out of the Church of England.

For in the second part of the Homily, of the place and time of prayer, we are taught to praise God, that our Church is rid of the like piping and chaunting, and playing on the Organs (they are the very words of the Homily) that was used in Popery, and that our Church is delivered from those things which displeased God so sore, and filthily defiled his holy house, and place of prayer.

And againe, in the same Homily wee read, they have provoked the displeasure and indignation of Almighty God, because they have prophaned and defiled the Churches with Heathenish and Jewish abuses, with Images, Idols and Altars, too too superstitiously and intolerably abused, with grosse corrupting the Lords ho-

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Not only the  
holy Commu-  
nion, but the  
Sacrament of  
Baptism also  
hath beene  
horribly pro-  
phaned, as well  
with images  
on the Font,  
as also with  
immoderate  
piping and  
chaunting, con-  
trary to the  
doctrine of  
our Church  
in the Homi-  
lies.  
Blaxton and  
Cotin.

ly Supper, the blessed Sacrament of his body and blood, with an infinite number of toys, and trifles of their owne devising, to make a goodly outward shew, and to deface the homely, simple, and sincere Religion of Jesus Christ.

But now we ought greatly to praise God, for that such superstitious and Idolatrous manners, as were naught, and defaced Gods glory, are utterly abolished, as they deserved.

12

They that disallow the doctrine of the Homilies, which is the doctrine of our Church, against such profanation of Sacraments, what can they be but the whore of Babels bastardly brood? they are no true children of the Church of England.

12. This is the doctrine of our mother the Church of England, in her Booke of Homilies; which whosoever, borne and bred in the same Church, rejecteth, he can be no other then a bastardly brat of the Whore of Babylon, the Church of Rome, unlesse he repent, and renounce his foule errors, and returne with teares to the bosome of his gracious Mother, whom he hath most ungraciously abused and offended, by setting up Altars and Images, and prophaning the Sacraments, &c.

For to speake plainly, me thinks these words of the Homily, point out in lively colours this our Cathedrall Church of Durham, as now it is changed, from that it was lately in our former Bishops time, in which these filthy Jewish and Heathenish abominations, and intolerable abuses, which in time of Popery provoked the displeasure and indignation of Almighty God, and prophaned the Lords Supper, the blessed Sacrament of his body and blood, being long since abolished, are now almost on a suddaine, restored againe with great advantage.

As appeareth by the immoderate piping, and chanting at that very time when the Sacraments are administred.

By having an excessive number of wax candles, whereof sixty on and about the Altar burning at one time.

By gilding and painting Images, and Angels, set up aloft round about the Quire.

By erecting a most sumptuous Altar, with brave furniture belonging therunto, amongst which I have seene abominable and filthy Copes, used a long time at Masse and May-games.

By bowling downe, and worshipping the same Altars, so often, and so lowly, as never was seene the like in the Idolatrous Church of Rome.

13. But say they, we worship not the Altar, but God; wee bow the knee toward the Altar, not to the Altar, but to Christ Supreme Lord, to whom all religious and divine adoration is due.

Whose death and passion are there represented at the administration

13

Bowing to the Altar is an idolatrous Ceremony, brought in and practised by B. Neale and his Chaplains, Cosin, Linsell, Burgoine, corrupters of our Church with superstitious innovations.

oration of that Sacrament; Is this true? then are the Papists more excusable, which beleeving the real presence, of the true and naturall body of Christ, by transubstantiation, they worship his body with divine worship, and the Altar in respect of his body and blood offered thereon in the sacrifice of the Masse.

But our Altar-worshippers, never bow the knee to Christs body and blood, but to the Altar onely, to the naked Altar, and that continually and daily, whether there bee a Communion or not, turning their backs to the Preacher in the Pulpit, and Ministers saying service, to the whole Congregation also, and the Bible it selfe, to which they never vouchsafe to make one leg; as if there were more holinesse in an Altar stone, then in the sacred Scriptures, the Booke of life.

These their doings are directly against the second Commandment, Thou shalt not bow downe to them, nor worship them; for, either their worship is Religious or Civill; if it be Civill, they are absurd Ideots, in shewing more civility to a stock or a stone, then to a poore man or woman, much better then any Altar-stone, if he be a true Christian, to whom none of them will bow their bodies so reverently.

If it be Religious, they are abominable Idolaters in exhibiting Divine worship, due to God alone, to such contemptible creatures, as is an Altar of wood or stone.

Again, either they bow to the Altar in respect of God, or to God in respect of the Altar, both which respects, joyning together God and the Altar, being religious, not civill, make their bowing Idolatrous, and themselves Altar-worshippers, (as Bishop Buckeridge Roch. saith, *Nec aliud pro illo, nec aliud cum illo*: We may neither adore another thing instead of God, nor another thing with God, for he is sole a God.

Moreover, every Image when it is worshipped, is an Idol, and seeing the Altar is not truly and properly an Altar, but *simulacrum*, or *similitudo*, an Image or likenesse thereof, therefore the bowing downe of bodies to it, or before it, in regard of some supposed holinesse therein; I say that religious, not civill adoration, or prostration, makes it an Idoll, and they that use such comely gestures (as they call them in their Articles) are *genuflectors*, down-right Altar-worshippers.

Surely such comely gestures, neither we, nor our predecessors, since the reformation of Religion, ever saw in this Church; no nor

Comely gestures to the Altar, not to the Font, or ought els in the

Church. Altar cringers may as well be termed Altar-worshippers, as the Israelites Calf-worshippers.

Worshippers of God make not legs to God, but falling down, kneeling, or standing, they lift up their hearts, hands and eyes to heaven, as we are taught to pray,

*Our father which art in heaven.*

When friends part one from another, they mutually make legs, taking their leave. When B. Lawd or D. Cosin going out, turn back to make legs, do they take their leave of God? do they depart from God?

the name of an Altar; for the Communion Table was heard amongst us (as you may well remember) till very lately a company of innovators, Bishop *Neales* Chaplaines and favourites began to corrupt and confound our old services, Sacraments, and Ceremonies.

14. They call them comely gestures, which are indeed Fryar-like, most ridiculous, and phantastickall, and (as they are used in a principall part of Gods service) they are not onely histrionickall, and mimickall, but impious and Idolatrous.

Why are not the like comely gestures used at the Altar of the Font, when the Sacrament of Baptisme is administred? Is not Baptisme as comely a Ceremony, because so many legs, and curchees, no not one at all is made to the Font; Is not comeliness fit for all times and places in the house of God? Must the Altar at the East end of the Church be so duckt unto, and worshipped with comely gestures, and the West-Altar want all comeliness of gestures?

But it offends them, that they should be called Altar-worshippers, so it would have done the Idolatrous Israelites, if one had called them Calf-worshippers; for they professed themselves to be worshippers of God which brought them out of the land of Egypt, which they knew their golden Calf did not.

Therefore *Aaron* built an Altar before it, and made proclamation, saying, To morrow is a feast to the Lord; Then the people shouted, and sang, and danced about the Altar, and the Calf with great devotion, *Exod.* 32. and perhaps made low legs and curchees, beholding so goodly an object, a Calf of gold which religious admiration; as some of us doe to our gay gilded Altar.

For every man and woman which makes a leg or curchee, they do it to some visible object directly before them; as *Abraham* and *Lot* did to the Angels that came unto them in the likeness of men, and to the people of the land before whom they bowed themselves, with civill reverence, as *Jacob* also did, when he met his brother *Esau*, hee bowed his body thrice to the ground to appease his wrath.

But when they, or any else did worship God, they did prostrate themselves upon their faces, or fell downe on their knees, lifting up their hearts, with hands and eyes to heaven, they used not to make legs to God above in heaven.

And this the very Heathen knew by the light of nature, for the Poet speaking of *Cassandra*, King *Pryamus* his daughter, which

was

was taken prisoner, at the burning of Troy, writeth thus in 2.  
Æneid.

*Ad caelum tendens ardentia lumina frustra,  
Lumina, nam teneras arcebant vincula palmas.*

Vp to the skies in vaine her eyes *Cassandra* she lifted,  
Eyes; for palmes of her hands from lifting manacles hindred  
She implored the help of God above, in her distresse, lookind  
upward, she made not a low cutchie to God in Heaven, whom she  
saw not: so it is said of *S. Stephen* in the seventh of the *Acts*,  
*That he looked up to heaven, and saw the glory of God, and Iesus*  
*standing at the right hand of God, and said, Behold I see the heavens*  
*open, and the Son of man standing at the right hand of God.*

It had beene an absurd thing in *Stephen*, to have made legs to  
God the Father, and his Son *Christ*, whom he saw above his  
head in heaven; as our leg-makers say they doe to God and *Christ*,  
at the Altar before them.

For although God be every where, round about us, as well at  
the Font, in the West end of the Church, as at the Communion  
Table in the East: and although heaven be round about the world,  
yet every man wheresoever he be, even our Antipodes, are taught  
by the light of nature to apprehend the glorious majesty of God,  
to be above his head in heaven.

There to be worshipped, with lifting up of heart, hands, and  
eyes, and not in those parts of heaven which are before, behinde,  
on the right hand, on the left, or under our feete (as it seemeth) on  
the other side of the world. *Christ* teacheth us to say, Our Father  
which art in heaven.

Indeed the Gentiles which worshipped visible Deities in their  
Images or annexed to them, bowed downe their bodies before the  
same Idols, as that Roman *Q. Catulus* did, of whom *Cicero* re-  
porteth these verses,

*Constiteram solem exorientem forte salutans,  
Cum subito à dextris Roscius exoritur.*

Vp as he rose once stood I the Sun with a congy saluting,  
*Roscius* o'th right hand, when I spied on a suddain arising.

So that he bowed his knee reverently to the Sun before his face,  
not above his head, no higher appearing above the Horizon, then  
the height of *Roscius* standing on his feet.

In like manner our Altar-worshippers, bow their bodies downe  
to the ground to the Altar standing on the earth, directly before

their faces, yet they say they make legs to God, and to Christ, not to the Altar, then which what can be more absurd?

When they have done their prayers upon their knees, then to stand up and to make a low leg to God, and going out of the Quire doore, to turne about, and looking on the Altar, make a leg againe to God, taking as it were his leave of God, and farewell, departing from God, as one man doth of another, they take their leaves, bid one another farewell, when they part company, shake hands, and mutually make legs.

To teach the Coristers going up to the Altar, to make legs to God, when they light the Tapers, and when they have done them, to goe backwards with their faces to the East, and looking on the Altar, make legs againe to God; at every approaching neere it, and every departing from it, at the taking up, or setting downe of any thing upon the Altar, ever and anon to make a low curtseie, to make a profound leg to God, especially going out of the Church, as it were taking his leave and departing from God, which is a phrase of speech, as absurd as the action it selfe is vaine, superstitious, and Idolatrous.

15  
D Co in dis-  
honoured and  
reviled Chri-  
stian people  
in the  
Church, yet  
he made low  
legs to the  
Altar, so low,  
that his  
breech was  
higher then  
his head, as  
was proved  
before the  
Lords in  
Parliament.

15. Again, are they not absurd Ideots, or rather incarnate devils, who in time of Divine Service, will take poore men standing quietly in the Church, and thrust them out by their heads and shoulders, calling them Pagans; Why stand you here you Pagans, if you will not observe the Ceremonies of our Church, get you out of the Church.

Who will say to others, even Gentlewomen of the best rank, sitting in their pures; Can ye not stand you lazie sows? taking them by their armes, and tearing their sleeves to raise them up, when the Nicene Creed is sung; thus Doct. Cosin did.

Who going up to the Altar in a Cope, will say in his pride and contempt of poore people, stand out of my way ye dirty whors, dishonouring the Image of God in them, and immediately make a low leg, downe to the ground, before his Idol the Altar, honouring it, being a stock or a stone, having unchristianly, and uncivilly, disgraced, and abused his Christian brethren & sisters at the same time.

Durham high  
Altar the  
greatest idoll  
that ever  
was in the  
world.

But the holy Altar, say they, is not a stock or stone, neither may it be called an Idoll: Not an Idoll? I doe not thinke that any Idoll in the world was ever so worshipped, as our Durham Altar hath bene.

Not the Image of Iupiter Olympius, or the Philistims Dragon, or the

the Babilonians *Beli*, or the Trojans *Palladium*; not *Apis* or *Anubis*, Oxe or Crocadill, Dog or Cat; *qualis demens Aegyptus portenta colit*? or any other monstrous Deity of the blinde Egyptians, that forlorne and miserable Nation, before the coming of Christ, who enlightned them with the knowledge of the Gospel, was ever so worshipped, or had so much cost bestowed on them. When they once fell down on their faces before those Idols, they had done for that time; but every acceſſe, and every regreſſe, and every turning, and every riſing up, and every ſitting, and kneeling down of the Prielt and others about the Altar, whether there be a Communion or no, hath a low leg to the Altar.

Neither are they common curſies, ordinary legs, ſuch as ſervants and petitioners uſe to make to their Lords and Maſters; but they are wonderfull ſolemne, very profound incarvations, before the venerable Altar, ſo low, that they ſeeme ſometimes to touch the ground with their noſes and beards.

16. When it was a Table ſtanding in the miſt of the Quire; it was as good, and as holy as now it is being turned to an Altar, at the Eaſt end of the Church, yet no man or woman, bowed his, or her body to it then, as now they do in a prodigious manner.

Which ſuperſtitious ceremony of bowing to that Idoll, was generally received, and practiſed amongſt us, but within theſe foure or five yeares, by the example, perſwaſion, and compulſion of our new ſangled Popiſh Arminians, without any warrant of Gods Word, or direction of the Church, in the Book of Common-prayer, Canons or Injunctions. Nay, it is contrary to the ſecond Commandment, and forbidden by the Act of Vniformity, and the 12. Canon, and conſequently puniſhable both in the commanders and obeyers.

Our Saviour Chriſt, when he lived upon earth was bowed unto and worſhipped, by them that acknowledged him to be the Son of God. The Magi Wiſemen of the Eaſt fell on their faces, and worſhipped him; they did it once, neither they, nor the Shepheards, nor the bleſſed Virgin his Mother, nor *Iofeph* her husband, danced round about him lying in the cratch or manger, ever and anon making low legs before him, behinde him, on his right hand, on his left; now one after another, now all at once; as daylie is done at our high Altar, in Durham; ſometimes far off, ſometimes cloſe by it, now at the South end, now at the North end; now at the Weſt ſide, ſometimes going forward towards it, ſometimes going backward from

16

The Communion table was never ſo worſhipped with bowing down before it. And it is a forbidden ceremony both by the Word of God in the ſecond Commandment, and the Church of England. Our Saviour Chriſt living on earth was never ſo worſhipped.

Our Curiam  
Innovators,  
Cofin and his  
fellowes,  
wher have  
obtuded to  
the Church  
such strange  
alterations of  
services and  
ceremonies,  
set up altars  
and images,  
and bow  
down before  
them, may  
they not  
rightly be  
termed super-  
stitious Cer-  
emony-ma-  
ners and ido-  
laters?

May not the  
people be ex-  
hortd to  
communicate  
in their owne  
Parish Churches  
where the Sacrament  
is rightly ad-  
ministrd, and  
so beare to  
receve it in  
our Cathed-  
rall polluted  
with idolatry,  
least we re-  
ceive our  
own damnati-  
on, as the  
Church of  
England  
teacheth in  
the Homilies?

from it, still nodding their heads, and making legs and curtseys: At which time a delicate noise is heard of Organs, Pipers, and Singers, filling the peoples eares with heavenly harmony, as was done when *Nabuchadonozers* golden Image was consecrated and wor-shipped.

17. They that lately have brought into our Cathedrall Church such fanaticall topperies, such unlawfull rites and abuses, whereby it is defiled, the service disordered, and the Sacraments prophaned, as the Homily teacheth: They that without authority, and against authority, even the soveraigne authority of our religious Kings and Princes and Parliaments which established the whole forme of our Liturgy and Ceremonies, in decent and comely manner.

They that with an high hand, and great violence, durst presumptuously adventure, to innovate all things in our Liturgy, to overthrow the well settled state of the Church, to put us out of the possession of our Religion, and forme of Service which was left unto us by our Ancestors, and we had quietly possessed above sixty yeares.

They that not onely observe themselves, but compell others to observe and approve, their before mentioned ridiculous fooleries, superstitious vanities, abominations, and Idolatries, contrary to the custome and practise of this Church, contrary to the example of other Cathedrals of this Realme, contrary to Laws, which straitly forbid under great penalties, all Rites and Ceremonies not appointed, & prescribed by the Book of Common Prayer & Injunctions.

May not such rightly be termed new-fangled Ceremony-mon- gers, Idolatrous Altar-worshippers, seditious Innovators, schis- maticall, factious, and turbulent breakers of the peace, and con- temners of governours? nay rotten members, and rebellious sons of this our Mother the Church of England, whose doctrine and discipline they renounce, they corrupt and contemne it, they shoulder it out with Popish cashiered antiquities, and outlandish Arminian novelties.

18 New I pray you, you I say, the people of this City have you not Churches at home in your own Parishes, not yet polluted with Idols, and Communion-tables not changed into Altars, where you may receive with comfort the holy Communion, in plaine and simple manner, as our Saviour ordained, and the primitive Church practised, and the Church of England prescribeth.

But you must needs come hither, and wilfully make your selves par-

partakers of our sins, and superstitious vanities, when you need not, seeing that the holy Sacrament is not rightly administered in this Church of Durham as it was in our former Bishops time.

And where it is not lawfully ministered, there it cannot safely be received without the danger of damnation. Take heed to your selves, I warned you before, even this time two yeares, and now I preach to you the same doctrine againe, that I may discharge mine owne conscience, and save both mine owne soule and yours, if you will heare & obey the voyce of God in this place out of my mouth, as I am charged to speake, and so do, in *Ezek. 3. 17.*

For thus the Church of England teacheth us in the Homily of the worthy receiving the Communion in the first part thereof.

We must addresse our selves, to frequent the same Sacrament, in reverent and comely manner, lest as physick provided for the body, being misused, more hurteth then profiteth; so this comfortable medicine of the soule, undecently received, tendeth to our greater harme and sorrow.

But above all things, this we must be sure of especially, (saith the Homily) that this Supper be in such wise ministered, as our Lord and Saviour did and commanded to be done, as his holy Apostle used it, and the good Fathers of the primitive Church frequented it. For, as that worthy father *Ambrose* saith, He is unworthy of the Lord, that otherwise doth celebrate that mystorie, then it was delivered by him, neither can he be devout, that otherwise doth presume to receive it, then it was given by the Author.

Now who knoweth not what strange alterations have beene brought into this Church, within these few yeares, how the Ministers of this Sacrament have presumed lately to change in many things the administration thereof, not onely from the practise of the primitive Church, and the institution of the author Christ; but also from the Rubricks, and Canons of the Church, and the ancient usuall custome of this place.

For it is turned rather into a theatricall Stage-pliv, where mens ears are filled with pleasant tunes of muscally instruments, and voyces of not communicating fingers, and their eyes fed with pompous spectacles of glittering pictures, and histrionically gestures of men arrayed in massing and pibald, not decent robes.

And other unlawfull, superstitious and vaine rites, and ridiculous ceremonies are used, with which that holy action is defiled and disgraced: Therefore I did well, and according to my duty and vocation

edification, in admonishing that Congregation then assembled, to receive as they were wont to doe, in their owne parish Churches, as our Church commandeth, and to forbear from communicating in this Cathedrall Church, till things were amended, which lately were mar'd; lest receiving the body and blood of Christ, in uncomely and unlawfull manner, it should tend to their greater harme and sorrow, as the Homily teacheth.

Augustine saith upon *Psal. 21. Tempus lugendi est; cum passio Domini celebratur, tempus gemonis est, tempus flendi, tempus confitendi, & deprecandi*; When the Passion of the Lord is celebrated in the holy Communion, by the breaking of his body, which is the bread of life, and powing out his blood, which is the true *agua vite*, the refreshing, the comforting, the quickning wine and water of life to languishing and dying soules.

19  
The celebration of the Lords supper, is the memoriall of his death and passion, caused by our sins: therefore it is a time of lamentation and weeping, not of rejoicing, not of pompous and glorious ceremonies, not of musick and melody.

That is a time of mourning, a time of sighing, a time of weeping and lamenting, a time of confessing, and begging pardon, it is not a time of piping and singing, of wearing and beholding brave cloathes and pictures. And *Cyprian* saith, In the presence of the Lord, teares doe never beg pardon in vaine, and the sacrifice of a contrite heart never receives repulse. And againe, he saith, in treating of the Lords Supper, and the receiving thereof, As often as I see thee sighing in the presence of the Lord, I doubt not but the Holy Ghost is breathing upon thee: *Cum intueor flentem, sentis ignoscentem*, So often as I see thee weeping, I perceive God pardoning. And who comes to crave pardon of an angry King, and terrible Judge, whom he grievously offended, with many haynons crimes deserving death, who, I say, dare come into his presence, *Pompaticè, & gloriose*, saith *Cyprian*, pompously and gloriously, in flanting apparell, in goodly Babylonish robes, imbroidered with Images of silver, gold and pearle, and with an excellent comfort of Musicians singing merrily, piping and playing joyfully and jollily.

And *D. Buckeridge* the late Bishop of Rochester, now of Ely, saith very well, in his Book of kneeling at the Communion; What hath musick to do with mourning? or a song of mirth, with a day of the greatest sorrow, which is the Passion of Christ, when the seeds of contrition and repentance must be sowed with teares, that the harvest in Heaven may be reaped with joy.

And againe, we must come weeping before him, that offered up supplications, and prayers, with strong cries and teares to redeeme us, *Heb. 5. 7.* Wee must prostrate our selves humbly before our

Judge

Judge that is offended by us, and waep before him, whom wee would pacifie with our teares and compunction; So then, saith he, since we come to the Lords house, and table to pacifie him, let our cariage be such, that we stir him not to more anger; we must shut up our senses that they wander not; our eyes must see Gods beauty, not gad after vanities, and send teares as Embassadors: Our eares must attend the word of truth, not delicious tunes of muscally melody.

20 Why then are set before us so many objects of vanity, so many allurements of our out ward senses, our eyes & eares, & consequently our minds from the meditation of Christs death & passion, and our sins which were the only cause of all our miseries, & his lamentable sufferings. Can such paltry toys bring to our memory Christ and his blood-shedding? Crosses, Crucifixes, Tapers, Candlesticks, gilded Angels, painted Images, golden Copes, gorgeous Altars, sumptuous Organs, with Sackbuts and Cornets piping so loud at the Communion table, that they may be heard halfe a mile from the Church? Bernard saith, no. *Orantium in se retorquent aspectum, impediunt affectum*: Such glorious spectacles, draw away from God the minds of them that pray, they further not, but hinder entire affections, and godly meditations.

The consideration of which impediments of devotion, moved our most learned and religious King *James*, when he received the holy Communion in this Cathedrall Church, upon Easter-day, 1617. to give charge, or at least in his name charge was given (upon my knowledge I speake it, and in my hearing, in mine own house) that the Communion should be administred in plain manner; & it was expressly commanded, that no chaunting should be used by the Quiremen, nor playing on the Organs or other Instruments: Which my selfe being treasurer of this Church at that time, and receiving the Communion with his Majesty (as my office required) I did see, & take order, should be performed, according to the Kings pleasure & direction; at which time there were no Images, or other gay and gaudy monuments of superstition and Idolatry to be seene.

Two Copes indeed were worne, both decent, as the Canons prescribe, not party-coloured nor pibald, like ours at Durham, but plaine without any picture, or other imbroidring of Crosses, or Images, which the doctrine of the Church of England, in the book of Homilies, and Injunctions, straightly forbids in our Churches to be used at any part of Gods service, especially at the Communi-

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Such gaudy ornaments and paultry furniture as are used in Dutham Cathedrall at the Communion, with organs & other musick, hinder godly meditations, therefore K. James when he received the Communion at Durham on Easter Day 1617. commanded all things to be done plainly without musick or other bravery.

